

# DEC. 12, 1818. RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 28.

NEW-HAVEN, DECEMBER 12, 1818.

Vol. III.

## MISSIONARY INTELLIGENCE.

From the Missionary Register.

### PERSIA.

#### *Inquiries into Christianity.*

The discussions and controversies which the late Rev. Henry Martyn held with the Learned in Persia, during the short time that he passed among them before his lamented death, excited great attention. Copies of the pieces written in this singular, and, on his part, intrepid controversy, are now in this country; and will probably be given to the public, in translations from the Persian Originals.

We have seen a letter to a distinguished Nobleman, from an Englishman resident in Persia, in which he states, that Mr. Martyn's discussions at Shiraz made so deep an impression on the people there, that many were converted secretly, and the Molwahs totally silenced. His books were put into the hands of men of the greatest celebrity and talents, in order to their being refuted. In various places, eulogiums on the Gospel were openly uttered; and an earnestness and mildness of inquiry evinced, by many of the learned, into the character and mission of the Messiah.

#### *Extract of a letter from a Mahomedan in Persia, professing his thorough conviction of the truth of Christianity obtained, in part, from his perusal of Mr. Martyn's books.*

I have long directed my attention to investigate the different existing religions; and, having read various histories and other books, I have collected more or less information on the subject, and satisfied myself that the religion of Mahomed is vain, and devoid of the ornaments of truth. I also studiously examined the religion of the Jews, of the Magi, and others; but I could not obtain that satisfaction from any, which I wanted. I therefore attended the

Learned and the Ministers of the Christian Religion, discussing with them various systems; and, among others, the Five Sects of Islamism; and discovered the vanity and insufficiency of each. The result of the whole is this, that I adopted, in my heart, the Christian Religion—in my heart, because the profession and practice of it, in a country of Mahomedans, is impossible. I now therefore take the liberty of addressing you most earnestly, requesting that you will not withhold your kindness and benevolence from me, but that I may pass the rest of my life under your protection, devoting myself to the worship of God. I am now twenty-five years old. I am totally unable of myself to go to you. Oh, how happy should I consider myself, if you would comply with my wishes! So far as I can see, I have no other resource, but to go to you. I have no other, know no other, who can liberate my life from sin. May the season of your life and prosperity long remain!

P. S. I have two brothers, who are of the same way of thinking with myself.

#### *Christian Lecture in a Chinese Temple.*

The Rev. Mr. Milne, Missionary in India, writes to the British and Foreign Bible Society, under date of Dec. 27, 1816—

Having obtained permission to open a Weekly Lecture for the benefit of the Chinese, in the Temple of Ta peh Kung, the place is sometimes full; and it would, I think, be gratifying to the Members of the Bible Society, to see half a dozen New Testaments taken out, and opened in this idol's temple by the Heathen, in order to search for the text, or to look over the passage explained. This is usually the case. There are some who had received the Chinese Testaments two years ago. They bring them from their houses, and carry them back when the

service is over. How great a blessing will the Bible Society prove to the world! How important its assistance to Missionaries!

#### WEST AFRICA.

##### AMERICAN COLONIZATION SOCIETY.

##### *Deputation to West Africa.—Death of Mr. Mills.*

We are sorry to report the death of Mr. Mills. A letter from him, dated Freetown, May 9th, stated that they had arrived in the Colony, about six weeks before, five of which they had spent in visiting the Sherbro' Country; which part of the coast had been recommended to the Board of Managers of the Society, as presenting a proper situation for the projected Colony. On the 22d of May they left Sierra Leone, in the brig Success. Mr. Mills was seized with fever, after they had been a short time at sea, and died in a few days. Mr. Burgess is now in this country, on his way home to his own—bereaved, indeed, thus of his pious and intelligent companion; but not disappointed, we trust, in the object of their researches.

Of the Sherbro' Country, Mr. Mills wrote—

We have seen some of the Kings and Chiefs residing there, and have made them acquainted with the object of our visit. They generally approve our plan, and express their wishes for our success. They gave us liberty to go over the Country, to any extent; and said they would assemble the Chief Men, and lay our object before them; and be ready to give us an answer on our return to this Country, or to others who might succeed us. We had not an opportunity of visiting the Country extensively; but we think that eligible places may be found there for Settlements. The Sherbro' Country has hitherto been ravaged by Slave Traders; and internal wars have reduced the number of its inhabitants. The nations or tribes are broken into small elective Governments; and probably could not do much injury, if so disposed, to a Colony established on a proper scale. But our information of the coast is so partial at present, that we cannot say what part, if any, may be selected for the Settlement.

#### SIERRA LEONE.

##### *State of the Colony.*

On this subject, Mr. Mills, in the Letter just quoted, bears the following encouraging testimony.

The state of this Colony is prosperous. Great improvements are made around the town, and the wilderness is becoming a fruitful field. The influences of the Holy Spirit are felt in some of the congregations, and much order and regularity prevail. Governor Mac Carthy is greatly beloved, and appears much devoted to the promotion of the best interests of the Colony. Nearly 500 re-captured Negroes have been lately brought to this place; many of them were in a sickly state when they arrived; but they have generally recovered, and are employed in useful labours.

##### *Superintendence of the Christian Institution.*

Since the death of Mr. Butscher, Mr. and Mrs. Garnon have paid the kindest attention to the Children at the Christian Institution; and were joined therein by Mr. and Mrs. Collier, on their arrival in the Colony.

Several Schoolmasters and Schoolmistresses, with a Superintendent in Holy Orders, will proceed to the Colony in the close of the year.

##### *Promising Indications among the Liberated Negroes.*

We extract the following passages from various communications.—

One of the Negro Women at Regent's Town was asked, "Do you thank God, who sent White Massa to teach you?"—she replied, in broken English, with an earnestness not to be described, "Me tank God too much," that is very much: "dat time Massa no come, me do plenty bad tings, and bring me plenty trouble."

I love these Black People (Mrs. Garnon writes,) for I always find them friendly and thankful. I was particularly pleased with the affection of our Krooman. He is cook, fetches water and wood, and does all the hard work. Mr. Garnon was ill at Leicester Moun-

tain. The man had been twice down and up to and from Free Town, which is three miles of steep road. As he was obliged to go down to the town again with the Surgeon for some medicine, I said, "Ben, you had better send John with the medicine, and do you come up at gun-fire in the morning and make fowl roast for Massa"—he instantly said, with earnestness, "Maimy," which is my usual appellation from them, "My Massa sick! Suppose me no come, me no sleep—my heart no good." This almost overcame me. I said, "Very well, Ben, you may come." He did so, all in the dark and over a rugged road; and, as soon as it was at all light in the morning, he was at our room door, to know "How Massa do." The Children also sent me word, "Me want go see Massa;" and so overjoyed were they all, that, when they came and saw him, their eyes quite sparkled with delight.

The progress of some of the Adults in reading is very rapid. In less than a twelve month from the time of their liberation, they read well in the New-Testament; and delight to study it, every leisure hour. One said to Mr. Johnson, "Massa, me see myself in dis book," and opened to the Seventh Chapter to the Romans, pointing to the passage from the 19th to the 24th verses: *For the good that I would I do not; but the evil which I would not, that I do, &c.* Not a few of them have been, indeed, thus led to a knowledge of themselves. They will tell us, with the greatest simplicity, that they have two hearts within them—a good heart, and a bad heart: nor can we convince them to the contrary. They will also tell us, that these two hearts have a "long palaver" with each other, and how much bad heart strives to hurt good heart.

I was speaking (says Mr. Johnson) to my people, a few Sundays ago, of my being sent hither to preach to them about Jesus Christ; and was telling them how good God was, to send Ministers to Africa, and to bring them to this place; and that if God had not

been so good, they would have perished in their sins. I had an object in view; which was to form among them a little Society for the relief of their sick members, by subscriptions of a half-penny a week each. After Service, one of them stood up, and said to the rest, "Dat be very good ting broders. Suppose one be sick, all be sick; suppose one be well, all be well!" What a simple, but practical comment on these words, *Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it;* and indeed on the whole passage, 1 Cor. xii. 12—27,

One who had lately been reclaimed from the depth of sin, when asked, "Well, how is your heart now?" replied, "Massa, my heart no live here now. My heart live there"—pointing to the skies.

Mrs. Garnon writes concerning Regent's Town—

I have been spending a week at Mr. Johnston's. How would you enjoy to visit many of his Black People, and hear their simple but sincere expressions of love to Christ; they manifest great humility, distrust of themselves, and ardent longings after holiness. I attended their Saturday Evening Meeting. One young Ebo woman, with tears, said, "Masa, my heart trouble me too much, this time. Me no have peace. Me pray. Jesus no hear me pray. Me tink he no like save me." From excessive grief, she fell suddenly into a kind of fit (for I can describe it as no other) and shook on her knees in the most violent and distressing manner.

This appears to be the manner in which these people are commonly affected, under their first religious impressions. It may arise from the dread with which they are struck at their awful condition, and from the entire newness of divine things to them.

The next day was Sacrament Sunday, when I united with these beloved Black Sisters and Brothers at the Sacred Table. O that I may be permitted to sit down with them in the heavenly Jerusalem!

One night we were just returned from the Church, where family prayer is performed, when one poor man came in and said, "Massa! my heart burn! It like fire. Me glad too much." This was expressive of his enjoyment at the time in the service of God. There is great sweetness and humility among some of the Re-captured, who are brought to accept Christ as their Saviour.

Of the Children in the Christian Institution at Leicester Mountain Mrs. Gannon says.—

I shall devote my time more to the Leicester Mountain Children. I wish you could see them. At Family prayer you would weep for joy, to see so many black faces, and to hear so many little voices.

The country all around us is beautiful. The road to Regent's Town is truly grand.

I had some of the Children who are called after Benefactors in a room by myself. I read to them, and endeavoured to make myself understood; but, from their little knowledge of English and of Religion, it is very difficult. Poor little dears! they looked at me so earnestly; and, when I questioned them, said, they "no sabby"—could not understand me. The tract called "The Negro Servant" fixed their attention. A short prayer has been made for the Children, which they all use before we rise at night from Family prayer. Mr. Gannon repeats it, and they all follow him.—"Thank God for having taken care of me this day, and for my food and clothes! Bless me, O God, this night! Forgive me all my sins, and keep me from all evil, for Christ's sake.

Mr. Gannon adds his testimony—

I am glad when opportunity offers, to get among the Black People. I had the happiness to address 500 or 600 of them, who seemed very anxious to hear "good palaver about Jesus Christ." You might have seen not only black faces, but such sparkling bright eyes as seemed to denote something within, as ready to say, "Me tink much!" One told me afterward, that it was "odd White Man understand all Black Man's

heart." Their singing is excellent. Mr. Johnson has taught them by method; and it is delightful to hear the sweet harmonious voices of some of the females.

It is remarkable, that, of the Liberated Captives at Regent's Town who have been brought to embrace true religion, there are some of every nation. Are we not to contemplate them as, in due time, returning as ambassadors, to proclaim the message of eternal life to their Countrymen? This they do now among themselves: and often get turned out of their own country people's houses.

#### YONGROO HOMOH.

#### *Conversation with Bulloms.*

It is by reporting their conversations with the Heathen, that Missionaries place before the eyes of their friends at home, the most vivid picture of the ignorance and superstition and wretchedness with which they have to contend. We embrace every opportunity of selecting such conversations, when they are characteristic and striking; and we earnestly recommend it to all Missionaries to record and to transmit home every conversation which impresses their own minds with lively views of the condition of the Heathen. Mr. Nylander as our Readers have repeatedly seen, has, by this means, given them a great insight into the habit of thinking which prevails among the Bulloms. In some of his late despatches, he has added the following conversations.—

I asked one of my neighbours who used to attend Divine Service, why he did not come now. "Dady," said he, "Me hab too much work dis time."—"Very well," said I; "but don't you know that God gives us six days for work, and one day we must pray? Suppose you don't mind God's word, and don't pray to Him, God can't bless you." After speaking to him, for some time, of the benefit of attending divine worship, of death, and of eternity, he said, "Dady, you talk true, but me no sabby hear English." I fully convinced him that this was no excuse at all; but as he did not like to come to my house, I would tell him, and all that were then present, what God tells us in His Book. "God's Book says that all people have bad hearts." Now, to tell a Bullom Man that he has a bad heart,

[Dec.  
excellent  
by meth-  
the sweet  
f the fe-  
  
Libera-  
wn who  
true re-  
nation.  
m as, in  
adors, to  
l life to  
do now  
et turn-  
people's  
  
ns with  
before  
e most  
rstitution  
ave to  
y of se-  
ey are  
ernestly  
record  
which  
ews of  
lander  
as, by  
to the  
ng the  
es, he  
  
who  
y he  
l he,  
.—  
you  
for  
Sup-  
and  
less  
ome  
ine  
he  
no  
in-  
all;  
my  
at  
in  
all  
ell  
rt,  
  
is to give him the greatest affront possible. "It tells us that these bad hearts must be changed; and that none but God can change them."

"But suppose you don't know whether you have a bad heart or no, hear what God's Book says: *You must not drink too much.* Now, if you do drink so much rum or palm-wine as to spoil your head (intoxicate,) your heart is bad."

"Again, God's Book says, *You must have no more than one woman; you must not lief to other man's woman* (commit adultery). Now, suppose you have two or three women, or you take 'other man's woman softly, that is bad; that shows you have a bad heart; and when you die in this palaver, you cannot go to heaven."

"Again, God says, *You must have no other God but me: I alone can help you.* And what is this tied round your ankle?" It was a piece of scarlet cloth, of the size of a shilling, fastened to the ankle by a white cotton thread. "Oh," said he, dis my greegree. Me been cut my dis here foot tree time; and, last week, me cut rice, my foot walk on a pimpin," trod on a thorn, "and my foot sick too much. Dis ting me tie'm for keep my foot good—can't cut'm again."—"Well," said I, "don't you see now that you make this thing your god? This cannot help you. It can do you no good. You must cut it off, and throw it away." "No, Dady," said he: "suppose me cut dis ting off, my foot can break." At last he permitted me to cut it off. However greatly these Heathens rely on the assistance of their greegres, they will dispose of them sometimes for a mere trifle.

---

From the Jewish Expositor.

#### PROCEEDINGS OF THE LONDON SOCIETY FOR CHRISTANIZING THE JEWS.

*Extract of a letter from the Rev. R. Pinkerton. Polangen, July 10, 1818.*

I paid a visit to a colony of *Koraite Jews*, who have inhabited this delight-

ful spot, Troki, on the borders of the lake Bienal, for several centuries past.

On entering the house of their chief Rabbi, I saluted him in Tartar, and to my astonishment was answered in the same language. I inquired, whence they originally came? The answer was, from the Crimea, that they and their ancestors had resided in Troki, for nearly *four hundred years*, and that they possess very distinguished privileges from the ancient dukes of Lithuania, and kings of Poland. Before I had finished my inquiries, the house of the middle-aged Rabbi was filled with the brethren, who were all anxious to know who the stranger was, and what he wanted. Our conversation then began about the signs of the times, and the coming of the Messiah, and lasted upwards of an hour and a half. I stated the truth as clearly and forcibly as I could. The Rabbi defended his position, that the Messiah was still to come, with the Old Testament in his hand; but having no Talmudic interpretations to screen himself behind, he was soon at a great loss. The people in the mean time were all eye, all ear. They had never heard such discourse before.—The Rabbi was at last so much touched with what was said, that he changed colour, turned pale, and looked aside.

Another of his brethren, a merchant, well dressed, then came forward, and with considerable shrewdness attempted to defend the cause in the view of the people, who were now muttering to each other, and anxious to know, how all this would end. Having proved to him also, that Messiah must needs have come, I spoke of the purity and spirituality of the Gospel, and of that eternal life, which is revealed in the doctrines which Christ taught. The merchant, I found, had read the Polish New-Testament with considerable attention. The Rabbi stood like one confounded: I never saw any individual in such a state before. I asked them, whether they had ever read the doctrines of Christ and his apostles in Hebrew? The question seemed to rouse their curiosity in the extreme.

They replied, they had heard such a thing existed, but had never seen a Hebrew New-Testament.

By this time my coach and servant with fresh horses were before the door. I took out five copies of the Hebrew New-Testaments, and presented the Rabbi with the first. He seemed to get new animation at the sight, and accepted it most willingly, embraced and thanked me for it. I then gave a copy to the merchant, who seemed no less overjoyed, and was warm in his expressions of gratitude. Now the difficulty was, how to dispose of the remaining three. All hands were stretched out, and every one cried, "O, let me have one also!" An interesting young man stood near me: several times he stretched out his hand, as if eagerly desiring to grasp at the third copy, which I held in my hand, and as often he abruptly drew it back again. I read in his countenance a strong combat in his feelings between civility and desire. To him I gave the third. His countenance now shone with gratification and joy, and all present approved the act. They all commenced reading with great avidity, and before I left them gave proofs of their understanding well what they read. The merchant accompanied me a little way, and left me with these words: "I believe that some important crisis with our people is at hand: what it is I cannot now say.—God will direct all."

—

*Extract of a letter from the Rev. Thomas Dawson, to the Reverend Basil Woodd.*

Rev. and dear Sir,—Considering my situation, as being fixed among the Jews at Cochin, and the office you hold in that Society, which has for its object the conversion of these poor people to their long rejected Messiah, it seems my duty to take the liberty of dropping a line to you with respect to them. It is not necessary, however, to mention their number and condition, since you will see these in my journal, which accompanies this to my Society.

From it you will also learn, that I have some prospects of usefulness amongst them. To me, at least, these prospects are pleasing, especially surrounded, as I am, with evils, calculated to wound a Christian's heart; and, I believe the day of small things will not be despised by you. This is our Master's work, and while he encourages, by opening a door before us, we have certainly cause to hope that he will yet do greater things.

You will observe in my journal the name of Moses Tsarphaty, who has come forward to my assistance in a very pleasing manner. He is very able to give information respecting them, and is very liberal in doing it. He is not prejudiced like the other Jews. When I have conversations with him respecting Christ, he never denies *His coming*, nor his being the *true Messiah*, &c. He has read your translation of the Gospel in Hebrew, yea, and will read it. May the Lord, who has given a heart to read his Gospel, give him faith, and enable him to embrace the Lord Jesus Christ for Messiah. O that the Lord may choose him to hold their long rejected Messiah forth to his brethren! My health being very bad, he often tells me he prays that I may be spared to labour amongst them. May he learn to pray in the name of the Lord Jesus.

He is now collecting marginal references to the Gospel himself. It is also desirable that, if possible, the Old and New Testaments should be bound together. I having spoken to him respecting the Epistles, he wishes to see them much.

One of my chief objects in writing is, to request that your Committee would, if possible, be kind enough to send me a supply of the New Testament Scriptures in Hebrew, and of the Tracts they may have published in this language; for, although Hebrew literature is, in general, in the state I have represented it in my journal, Hebrew Scriptures and Tracts will be found of vast use. I trust the Epistles are published before this. I long to put into

Dec.  
that I  
ess a-  
these  
y sur-  
lated  
ed, I  
I not  
Mas-  
ges,  
have  
yet

1818.]

*Confession of a Jewish School Master.*

439

the hands of these Hebrews the Epistle directed to them.

I hope before you receive this, to have a school established for the instruction of them as well as the natives. I have a plan for introducing, or rather reviving, Hebrew literature amongst them, should I be able to put it in execution, when they have obtained a tolerable knowledge of English.

Begging you to excuse this liberty, and an interest in your prayers, I remain, Rev. and dear Sir, with much respect, your devoted servant,

T. DAWSON.

*Cochin, Feb. 10, 1818.*

P. S. I beg to return your Committee my most sincere thanks for the Hebrew Gospels with which they entrusted me on my leaving England.

*Recent Confession of a Jewish School Master—addressed to a Christian friend, by whose instrumentality he was brought to the knowledge of Jesus Christ.*

“ Agreeably to your desire to be informed of my present views in matters of religion, I am so free, as to offer you these lines.

“ Already in my early youth, the performances of my religion, gave me no satisfaction. I thought, should God, that most exalted and infinitely wise Being, be pleased with such ceremonies? Often, in my lonely room, I dropped down upon my knees, and prayed, that God would enlighten my mind, and show me the way of salvation. Once my father surprised me, and inquired into the reason of such a manner of praying; for among the Israelites, it is reputed sin to pray kneeling. I said, I cannot, in our school, suitably arrange my ideas, neither worthily worship my dear Father in Heaven. These expressions made my parents very uneasy, and they resolved upon sending me to a Rabbinical academy; to the end, that I might there get better notions concerning religion. Gladly I complied with the wish of my parents, expecting there to be more clearly instructed in

those doctrines, which give to man, in every situation of life, the greatest comfort, and which ought to be his dearest and most sacred concern, namely, religion. But, alas! my hope was vain. Every Rabbi explained the most important passages of the Bible in his own way, adding some foolish fables, and nothing was to be found like a reasonable explanation. But all the Rabbinical fables, the whole artfully elaborated system of the Ta'mud, and all the vain disputes arising therefrom, convinced me more and more, that the present Jewish creed is not that, which Moses received upon Mount Sinai, but that it is only a fabric imagined by some enthusiastic men.

“ How pitiful was my situation! I saw clearer than my teachers *saw* or *would* see: but dared not to open my mouth, that I might avoid the fatal suspicion of heresy, and not fall a sacrifice to the inconsiderate passion of the Rabbies. However, all my caution was in vain. For the Rabbies are cunning; they saw very soon, that I did not accurately perform their ceremonies, and endeavored to strip me of the favour of my parents; in which they perfectly succeeded. My parents wrote to me, that if I in the least manner deviated from our rites, I had not to expect from them any means of sustenance. But I brought that offer to the claims of truth and conscience, and said: Father and mother have abandoned me, bat the Lord will receive me.

“ Long time I erred in false opinions, attached to the natural religion, so called, without finding perfect satisfaction, until you, most honored Sir, deliverer of my soul! as a faithful leader, in a kind and charitable manner, shewed me the right way I have to walk, that I may reach the end of salvation. Like a loving parent, you would not, as in former times my Rabbies did, obtrude upon me any thing: no; you would have me to examine and to convince myself. O, I have examined, and I have been convinced, that salvation is not to be found, except in our Redeemer Jesus Christ.—

**Joyfully, I cast myself into his arms, in the firm confidence, that I also shall have redemption in his blood, even the forgiveness of sin ; according to the riches of his grace. I have indeed, hitherto, not been a partaker of the means of grace, except the Bible ; but however, I already feel an inward joy and happiness, that I am unable to express in words. To him, Christ, the Redeemer, be thanks to all eternity. In His Gospel, I have found the truth I so long have sought in vain, viz. the union of the mercy of God and the justice of God. My whole life shall now be regulated according to the doctrines of my Saviour, and His yoke shall be soft unto me, though I should bear it through rough paths and many sufferings : for I know, I shall thereby be led to everlasting bliss.**

"It is impossible for me to conceive, how many thousands among my brethren can be so blind, as to set at nought their own salvation, though we have the true means in our hands to be convinced of the divinity of Christ; for we need only to compare the Old Testament with the New, to see clearly that the Old covenant continually refers to the New. We need only to examine the passage, Jer. xxxi. 36. then we shall see, that the Old covenant of ceremonies has been abolished long since. Our most learned men, especially the immortal Maimonides, confess that the sacrifices were only instituted, to the end that the Israelites might not at once be deprived of their sensual religion, as they had been accustomed to idolatry in Egypt. And when we furthermore consider the promise God gave to our father Abraham, as fulfilled in our Saviour, there can be no doubt that Jesus is, and ever shall be, the promised Missiah.

"We feel it : and the most pious character among us, the most scrupulous in performing every rite, lives in a continual anxiety and distress, not finding in himself any true satisfaction. And why ? because he wants a Mediator, who is able to save to the uttermost, all them who through Him come to God, as He lives for ever to make

intercession for us. I hope the time is not far distant, when we shall divest ourselves of the proud self-conceit of our own righteousness, and when we shall be awakened from our deep slumber, that Christ may enlighten us.

"Excuse me, most honored Sir, I only ought to tell you my own convictions concerning religion. But the tenderness of my heart towards my brethren, leads me to tell you, how much I wish them to enjoy the free course of the Gospel, that all tongues may confess, that Jesus Christ is the Lord, to the honor of God the Father. May God grant you many years here upon earth, that you may for a long time be an instrument in promoting the happiness of mankind. Besides this, I intreat you not to forget me in your prayers, that I may be more and more established in truth."

The gentleman to whom this confession was addressed, not being satisfied with the views of the sacrifices adopted by the writer from Maimonides, advised him to read the letter to the Hebrews, where the true tendency of the sacrifices, as typifying the atonement of Jesus Christ, is clearly explained. Whereupon he received the following declaration :

"I am perfectly convinced, that the sacrifices of the ancient covenant were presented, not for political purposes, but in obedience to the divine command, as a necessary means for obtaining the forgiveness of sin. The sacrifices, with the whole ceremonial service, have now ceased, and our eternally sufficient sacrifice is the blood of Christ, which He has offered to God, thereby to procure eternal redemption. But what I wrote in my former paper was not relative to my own view of the subject, but relative to that of my brethren, who do not regard these sacrifices as abolished. And though they cannot offer any now, still they chatter every morning and evening the prescribed form of sacrificing and burning incense ; imagining that this is as well pleasing to God, as the sacrifices and burning of incense were of old. What confusion of ideas !

"This proud conceit is, in my opinion, the greatest obstacle which impedes the propagation of the Gospel among the Jews. No means should therefore remain untried, to convince them of the fallacy of their ideas concerning sacrifices, and to prove to them, that even their most learned Rabbies, though they believed that God had instituted the sacrifices, were, no less than St. Paul, convinced that the blood of bulls and goats could not take away sin. But, as these truly sensible Rabbies were ignorant of the real purpose of the sacrifices, they supposed that God had instituted them in order to prevent idolatrous services. Blessed be our Father in Heaven; blessed be our Saviour Jesus Christ, whose words are also to me the words of eternal life, and the comfort of my existence now and for ever."

---

#### SPECIMEN OF WELCH PREACHING.

At a meeting of ministers at Bristol, the Rev. Mr. — invited several of his brethren to sup with him; among them was the minister officiating at the Welch meeting-house in that city. He was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject on which they were discoursing was the different strains of public preaching. When several had given their opinion and had mentioned some individuals as good preachers, and such as were models as to style of composition, &c. Mr. — turned to the Welch stranger and solicited *his* opinion. He said he felt it to be a *privilege* to be *silent* when such men were *discoursing*, but that he felt it a *duty* to comply with this request. "But," said he, "if I must give my opinion, I should say that ye have no good preachers in England." "No," said Mr. L. "No," said he; "that is, I mean no such preachers as we have in the Principality." "I know," said Mr. L. "you are famous for jumping in Wales, but that is not owing, I suppose, so much to the strain of preaching which the people hear, as to the enthu-

siasm of their characters." "Indeed," said the Welchman, "you would jump too, if you heard and understood such preaching." "Why," said Mr. L. "do you not think I could make them jump, if I were to preach to them?" "You make them jump!" exclaimed the Welchman, "You make them jump! A Welchman would set fire to the world, while you were lighting your match." The whole company became very much interested in this new turn of the subject, and unanimously requested the good man to give them some specimen of the style and manner of preaching in the Principality.— "Specimen," said he, "I cannot give you; if John Elias were here, he would give you a specimen *indeed*—oh! John Elias is a great preacher." "Well," said the company, "give us something that you have heard from." "Oh no!" said he, "I cannot do justice to it;—beside, do you understand the Welch language?" They said, "No, not so as to follow a discourse." "Then," said he, "it is impossible for ye to understand it, if I were to give you a specimen." "But," said they, "cannot you put it into English?" "Oh!" said he, "your poor meagre language would spoil it; it is not capable of expressing those ideas which a Welchman can conceive;—I cannot give you a specimen in English without spoiling it."—The interest of the company was increased, and nothing would do but something of a specimen; while they promised to make every allowance for the language. "Well," said the Welchman, "if you must have a piece, I must try, but I don't know what to give you,—I do not recollect a piece of John Elias, he is our best preacher; I must think a little;—well, I recollect a piece of Christmas Evans. Christmas Evans was a good preacher, and I heard him a little time ago at an association of ministers. He was preaching on the depravity of man by sin—of his recovery by the death of Christ,—and he said, 'Brethren, if I were to represent to you in a figure, the condition of man as a sinner, and the means of his recovery by the cross

of Jesus Christ, I should represent it something in this way. Suppose a large grave-yard surrounded by a high wall, with only one entrance, which is by a large iron gate, which is *fast bolted*. Within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease bending to the grave,—the grave yawns to swallow them, and they must all die. There is no balm to relieve them—no physician there—they *must* perish. This is the condition of man as a sinner,—all, all have sinned, and the soul that sinneth it shall die. While man was in this deplorable state, *Mercy*, the darling attribute of Deity, came down and stood at the gate, looked at the scene and wept over it, exclaiming, ‘Oh that I might enter, I would bind up their wounds—I would relieve their sorrows,—I would save their souls!’ While Mercy stood weeping at the gate, an embassy of angels, commissioned from the court of Heaven to some other world, passing over, paused at the sight, and Heaven forgave that pause; and seeing Mercy standing there, they cried, ‘Mercy, Mercy, can you not enter? Can you look upon this scene and not pity? Can you pity and not relieve?’ Mercy replied, ‘I can see;’ and in her tears she added, ‘I can pity, but I cannot relieve.’ ‘Why can you not enter?’ ‘Oh! said Mercy, Justice has barred the gate against me, and I cannot, must not unbar it.’ At this moment, Justice himself appeared, as it were to watch the gate. The angels inquired of him, ‘Why will you not let Mercy in?’ Justice replied, ‘My law is broken, and it must be honored. Die *they* or *Justice* must!’ At this, there appeared a form among the angelic band, like unto the Son of God, who addressing himself to Justice, said, ‘What are thy demands?’ Justice replied, ‘My terms are stern and rigid,—I must have sickness for their health—I must have ignorance for their honor—I must have death for life.’ ‘Without shedding of blood there is no remission.’ ‘Justice,’ said the Son of God, ‘I accept thy terms. On me be

this wrong, and let Mercy enter.’—‘When,’ said Justice, ‘will you perform this promise?’ Jesus replied, ‘Four thousand years hence, upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own person.’ The deed was prepared, and signed in the presence of the angels of God—Justice was satisfied, and Mercy entered, preaching *salvation* in the name of Jesus. The deed was committed to the patriarchs, by them to the kings of Israel and the prophets; by them it was preserved till Daniel’s seventy weeks were accomplished; then at the appointed time, Justice appeared on the hill of Calvary, and Mercy presented to him the important deed. ‘Where,’ said Justice, ‘is the Son of God?’ Mercy answered, ‘Behold him at the bottom of the hill, bearing his own cross;—and then she departed and stood aloof at the hour of trial. Jesus ascended the hill, while in his train followed his weeping church. Justice immediately presented him with the deed, saying, ‘This is the day when this bond is to be executed.’ When he received it, did he tear it in pieces and give it to the winds of Heaven? No, He nailed it to His cross, exclaiming, ‘It is finished.’ Justice called on holy fire to come down and consume the sacrifice. Holy fire descended—it swallowed His humanity, but when it touched His Deity it expired! and there was darkness over the whole Heavens: but ‘Glory to God in the highest; on earth peace, good-will to men.’

“This,” said the Welchman, “this is but a specimen of Christmas Evans.”

#### SYNOD OF NORTH CAROLINA.

Fayetteville, Oct. 8.

On Thursday the 1st inst. the Synod of North Carolina met in this place; and continued their Sessions until Saturday evening. At the opening of the Synod, the Rev. John Robinson preached a very animating and interesting sermon, from Matthew xvi. 3. *But can ye not discern the signs of the times?* On the Sabbath, the Lord’s supper was administered; additions

were made to the Church of such as gave hopeful evidences of vital piety; much solemnity pervaded the worshiping assembly; and there is reason to believe, that much good was done. The monthly concert of prayer was attended on Monday evening; and the exercises were solemn and affecting. On Thursday, Friday and Saturday, the Synodical business engaged the attention of the members in the forenoon; and in the afternoon of each of these days, the Presbyterian Missionary Society of North Carolina, composed of the members of Synod and other citizens of the State, transacted the business of their annual meeting. Their Society bids fair to do much for the cause of Zion in this State. Their funds are, indeed, as yet not very large; nor have they been, as yet, enabled to send out many Missionaries. This cannot be expected, as the institution is still in its infancy; but the increasing patronage with which it has recently met, warrants the pleasing hope, that ere long, it will be instrumental in the hands of God, in building up many of the waste places of Zion, in this corner of the Lord's vineyard. A Missionary Sermon was preached on Saturday night by the Rev. John Witherspoon; on which occasion a handsome collection was made in aid of the funds of the Missionary Society. Among other important objects which engaged the attention of the Synod of North Carolina at its late Sessions, amelioration of the condition of the free people of colour in our country deserves to be particularly noticed. They have caused a letter to be written to the President of the Colonization Society, expressive of their approbation of the formation and views of said Society; and of their willingness to co-operate with them in the laudable object of their undertaking. In addition to the above particulars, we have been favoured with the following extract from the minutes of Synod, which we take pleasure in communicating to the public. 'The Synod having deliberated upon the most probable means of extending the

Kingdom of our Divine Lord, are pleased to have it in their power, in any measure, to co-operate with their Christian brethren in other parts of the Christian world. Within our own bounds, we have various Bible and Missionary Societies regularly organized; and we believe, that the people under our care are disposed to lend a helping hand in this great, laudable work. It is the opinion of Synod, that the United Foreign Missionary Society promises great usefulness; and as that Society can only be extensively useful, by the application of considerable funds, Synod are desirous of increasing these funds by every proper means; and as many congregations, in different parts of our country, have augmented the funds of said Society, by constituting their pastors members for life of that institution, Synod do recommend it to the several congregations under their care, as far as it may be convenient, to patronize the 'United Foreign Missionary Society;' according to the laudable example which others have set before them, by constituting their ministers members for life, of an institution so important.'

#### REVIVALS OF RELIGION.

*Extract of a letter to a friend in this city, dated Ashford, Nov. 19, 1818.*

My dear friend—I have great things to tell you which I am sure will rejoice your heart, and enable you to join with me in ascribing praise and glory to Him who sitteth on the Throne, who ruleth in the armies of Heaven above, and who superintendeth the affairs of this lower world. We do believe the set time to favour Zion is come, and what Christian does not rejoice that he lives in such a day!

But to give you an account of the state of religion in this place, let me begin in a right manner.

At the meeting of the Windham Association in the fall, the state of religion through the whole county, was considered to be very low; no remarkable attention being paid to it in any town, and it was thought advisable

that a *Church Fast* should be appointed. According to vote it was appointed and kept throughout the county on the last Friday of October. Soon after, Mr. Nettleton, a most powerful promoter of revivals, providentially came here. Surely it was the Lord's doings! After the fast, a revival soon commenced; and never have I witnessed such a scene. The most obdurate, the infidel, the universalist, the profane, the stout-hearted, all seem to bow before him. Never did I see such a solemnity in every countenance. Quite a number are rejoicing in hope—many are in great distress, and all seem to be anxiously enquiring what they shall do. Not less than three or four hundred have assembled to attend conferences; so many that we cannot meet in private houses. I hope I shall be able to give you a joyful account of many who are weary and heavy laden. We wish an interest in the prayers of Christians that this glorious work may be carried on till every soul shall be converted to God.

For the Religious Intelligencer.

#### WESTFIELD SUNDAY SCHOOL.

##### *Extract from the Report for 1818.*

"Persuaded that all, who are friends to moral truth, will deeply feel the importance of early inculcating the sacred principles of our religion, those who have superintended the *Westfield Sunday School*, are peculiarly gratified in stating its progress and success. We feel assured, that parents will rejoice with us, at every testimony of improvement in their children."

Our School commenced, on the last Sabbath of May last, and has continued about four months to the present time.

The whole number, this year, is something less than it was the last. We had at the beginning of the School, upwards of 200 scholars. The number of those who stately attended, however, was considerably less; probably, upon an average, not more than 160. Exertions have been repeated-

ly made, to induce others to attend; but they have, in many instances, been ineffectual. Parents have either undervalued the important privilege of a *Sunday School*, or they have disapproved the designs of it.

It does not follow, however, because our number of Scholars, this year, is less than it was the last, that our school is of course less popular now, than it was then.

Last year, a *Sunday School*, in this town, was a thing entirely novel; and many attended then to gratify their curiosity. They did not seem to seek instruction; and we fear, from their present delinquency, that their parents did not wish to have them.

It was stated in our report of last year, (and with much gratification) that more than *ten thousand* verses of Scripture and Hymns were recited. This was from an average number of 240. But although our present number is much less than that, still a comparison of the School of this year with the one of the last, affords much encouragement to renew our efforts.

Our present school has recited more than 40,000 verses of Scripture and Hymns, besides giving about 25,000 answers in their various Catechisms. The Catechisms from which more than half of these answers have been recited, were such as required recitals from the Testament *verbatim*, and in course. So that we may fairly estimate the numbr of verses in Scripture and Hymns, to be more than 50,000. If we, therefore, take into consideration, the comparative diminution of our numbers this year, it will be seen that the present school has recited nearly *ten times* as much as the former one.

We are highly gratified in being able to state further, that the schoiars, have in general, demeaned themselves with the strictest propriety. They have listened with attention to the moral instruction, which has, from time to time, been given them: and we have already *much reason* to believe, that our exertions, in promoting a *Sunday School*, have been salutary.

But although the school in many respects, offers encouragement to repeat our efforts *another year*, we are far believing that it is now organized upon the best plan. In order to place it under proper regulations, a *small fund* is necessary, for the purpose of defraying the unavoidable expenses of such an establishment.

From enquiry, made in the early part of the season, many children were found destitute of sufficient *clothing*, to appear in public. Several of them were supplied; but our resources, were by no means adequate to the calls of charity. Many, therefore, who most needed instruction, have been deprived of the advantages of the school.

It seems indispensably necessary, that some method should be adopted, to furnish *books* and *clothing*, for those who are destitute of, and unable to procure them.

About 200 religious tracts have been distributed, through the generosity of the *Tract Society* in this town; and we have, at our own expense, distributed several *Catechisms*, but not to the extent which was needed.

We believe no method would more effectually promote the *proper designs* of a Sunday School, than that of bestowing *premiums*, as a reward of merit and improvement. The expences of such an arraagement, though small, is greater than those who superintend the school, are willing to incur without assistance.

It is evident, that unless some of the foregoing wants can be supplied, an important part of our designs will be defeated.

In places, where Sunday Schools have been more systematically established, the Church has formed itself into a society, and raised funds sufficient to meet the necessary expenses. They have furnished the whole with *Catechisms*, supplied the poor with *clothing*, and given premiums to excite a laudable ambition.

The establishment of Sunday Schools, is no longer an experiment. They have been successfully promo-

ted in almost all the principal towns in the United States.

The question now, does not seem to be, is such a School, on the whole, expedient. But is it not the duty of Christians to adopt the most plausible, and hitherto, the most successful method, to check the early growth of pernicious principles, and to inculcate in their stead, habits of piety and virtue.

Every Christian, who reflects upon the subject, will be convinced, that the moral instruction of children, has been too much neglected. Christians have not been sufficiently active, in scattering the light of their religion. The most obvious means of doing good, have been too often overlooked, under the apparent impression, that the old beaten track must not be departed from. But the unparalleled efforts of the present day, prove the wonderful effect of united exertion, and show us how much remains to be done by Christian benevolence."

From the Religious Remembrancer.

#### REPORT

#### Of the School under the care of the FEMALE SABBATH ASSOCIATION, of the SECOND PRESBYTERIAN CHURCH, in the City of Philadelphia

The first Female Sunday School in the City of Philadelphia, was instituted by an association of young ladies belonging to the congregation of the Second Presbyterian Church, in Arch Street, in the month of September, eighteen hundred and fifteen. So numerous were the children, who appeared on the first opening of the school, that the teachers were at once convinced it was their duty to persevere in the object of their undertaking, by adopting a system to reduce them to order, and promote their improvement; this they have happily effected, in a degree surpassing their expectations. No less than six hundred and thirty-three children have been admitted into this school since its commencement, one hundred and sixteen of whom now appear to be permanent scholars, forty of that number having

continued with us since the beginning. It may not be amiss, here to remark, that the school is divided into four classes, and those classes into sections of ten each. The general improvement in the school is very evident. The lower classes are advancing as fast as we have reason to expect from children of their years, but among the high classes, improvement is particularly obvious and into these classes a number have been promoted, whose industry and talents entitled them to distinction; in one instance, a scholar was removed from nearly the lowest division in the school to the first division in the first class, in which station, her conduct continued to merit our approbation until she left the school. From among the elder girls, several in the course of the last year, have made an open profession of religion, whose first impressions (we have reason to believe) originated *in the school* by reading the Scriptures and enjoying such other means of grace as are there afforded. A number of premiums have been disposed of among the most deserving of the pupils, and in connexion with the tickets used as rewards have proved a stimulus to diligence throughout the school. It is among our rules, to claim a ticket from any one who misconducts herself in church, but we are happy in saying, few instances have occurred where it has appeared necessary to exact the penalty; the children, generally speaking, conduct themselves with great propriety during public worship. At such times as they have been addressed by pious persons in the session room, their behavior has been respectful, and a few, appeared to have taken a serious interest in what they heard. It seems our duty not to omit mentioning, that in the past year, one of the number we had taught made application to be received as a teacher, and being admitted as such, has now a class under her care, and takes an active part in the opening of the school. At the solicitation of a number of adult persons an adult class has been formed in our school, the members of which

manifest the utmost solicitude to be instructed, and are regularly progressing.

As an illustration of the good effects of inculcating on infant minds a reverence for the holy Sabbath, we give the following relation: one of our children, on observing that her mother was busied in sewing on the Sabbath day, gravely said, "mammy if you were to go where I do, you would not work on Sunday;" this unlooked for admonition of her child, to whom it was her duty to have given a better example, carried conviction to her mind; her hands and her work fell together, nor did she regain her peace till she sought it at the footstool of Sovereign Mercy. But we are enabled to trace the progress of this good work still farther, and discover that thro' her instrumentality, one of her neighbours has been induced to accompany her to the church, where, it has pleased the Most High to seal the messages of his grace upon her heart, and we humbly trust, to save her from destruction. They have both since been admitted to the church communion.

The teachers would do violence to their own feelings, and they doubt not, deprive you of a gratification of no ordinary cast, were they to refrain from relating the following interesting occurrence. An affecting account of the miserable condition of a numerous class of poor and orphan children at Bombay, in the East Indies, being read before the school, the sympathy of the scholars was strongly excited, and they voluntarily resolved upon forming themselves into a society for the relief of at least one solitary sufferer, by individually paying six and a quarter cents a month, into the hands of one of their teachers. This infant effort, with a little friendly aid, has in the last year, actually enabled their Treasurer to pay over thirty dollars, to be forwarded to the Rev. Mr. May, resident missionary at that place, by which means a little pagan boy, will be taken into his family, fed, clothed and instructed for one whole year, at the end of which, they calculate having a like sum forwarded for continu-

ing him in a course of Christian improvement, fondly hoping that through the blessing of Almighty God, he may become a faithful and successful labourer in the same vineyard with our beloved pastor, whose name, they desire he may bear.

*Philadelphia, Nov. 1818.*

#### STOCKBRIDGE INDIANS.

*Extract of a letter from a Clergyman in Ohio to the Editor of the Panoplist.*

In September seventy or eighty of the Stockbridge tribe of Indians passed through this place on their way to White River, Indiana. By sickness they were detained over the Sabbath, and asked if there was to be any meeting which they could attend.

They were informed that there would be a meeting, and that the Lord's supper was to be administered; at which they expressed great joy, and inquired if they could be admitted. On questioning them it was found, that their chief and nine others were regularly formed into a church; and their credentials and appearance gave us satisfactory evidence of their piety. A number of them attended public worship, dressed in the Indian habit, and six came forward to the communion table. They conducted with the utmost propriety and solemnity; and some were bathed in tears. When the psalm was named, they all took out their books, and turned to it. It was the most interesting day ever seen in this place.

"On Monday I visited them, conversed and prayed with them, and was never more kindly and cordially received. I found that a large proportion of them had Bibles and could read. The Chief had Scott's Family Bible. They also had other religious books. I conversed with one of the Indians, who had been intoxicated while here. He was much affected, and when they left us to pursue their journey, this man called, and asked me to remember him in my prayers; and said "he hoped God would take away his stony heart." They are go-

ing to live with the Delawares, who are intimately connected with several other tribes. It appears to me that the hand of God is visible in their removal; and I consider it of great importance that they be immediately followed by a missionary.

—  
From the Weekly Recorder.

#### KENTUCKY NEWSPAPERS.

MR. ANDREWS—It is with pleasure I was informed, in your paper of the 6th instant, that there is a proposal to erect, in Kentucky, a College, to be conducted on Christian principles. Having resided a considerable portion of my life in that State, and having still some connections there, I am not altogether unacquainted with the circumstances which have produced the proposal alluded to. I hope the period is at no great distance when the Christian people of Kentucky will arise in the majesty of their strength. Let them do so, and thus show that they are worthy of support; and the support of Christians generally, in the United States, will not be withheld.

A Christian College is not, however, all that the people of Kentucky need. They must have a weekly Newspaper, conducted on Christian principles, and by a man of known decided piety. Kentucky is perhaps the only State in the Union where the leading Newspapers have been, and still are, managed by men generally of decided hostility to the Gospel of God's Son. The Monitor of Lexington, has indeed always had a religious cast: but, in its very best days, it partook too much of the party politics of the day, and is now as much pledged to support Mr. Holly, as is any paper in the State. If the Christians of Kentucky are to show themselves, let them leave the politics of the day to the men of the day. Let them withdraw their support from the infidel Editors of Newspapers; and let them unite in supporting some man who is a known friend to the *Gospel and Gospel institutions.*

A hint, however, is all that I pre-

sume to give. I hope some of your correspondents, who reside in the State, will take up the matter and discuss it fully.

MENTOR.

Green, O. Nov. 14, 1818.

#### SUNDAY SCHOOLS IN ENGLAND.

It was stated at the Southampton school meeting last week, that in Manchester alone, at the present time, no less than 22,434 children are constantly instructed in Sunday Schools; that the total number of Sunday Scholars in Great Britain and Ireland is about 550,000, attended by about 60,000 teachers; and that, since the first effort made by Mr. Raikes, of Gloucester, five millions of children have been under Sunday School tuition.—*English Paper.*

#### THE HYPOCRITE.

Of all sinners, none are more cherished by Satan, or better fitted for promoting his interest, than the hypocrite.—When the Jews could not prevail against Christ, a false disciple betrayed him.—What befel the Head, has often befallen his cause and members: a Judas has betrayed them. While Satan hates the power of godliness, he has no objection to the form. Persons possessing a form, but denying the power, are eminently calculated to injure Christ's interest, and promote Satan's. They have better access to know how matters stand in Israel, and Satan employs them as spies. Sometimes he makes the hypocrite a clog on the Lord's people to retard them; at other times a pest, to disturb and sow discord among them. Sometimes he makes them a great discouragement, at others a great temptation to the true Christian. The truth of these things is evident from many passages in the Scriptures. The tares are ready to choke the wheat. Evil communications corrupt good manners. The foolish virgins entice the wise to sleep.

#### BIBLE CAUSE.

The British Government have directed that all Bibles and Testaments exported by the British and Foreign Bible Society, shall be allowed to pass duty-free.

#### Ordinations.

Nov. 4th. The Rev. JOHN R. CRANE, was ordained to the work of the Gospel Ministry, and installed in the pastoral charge of the First Church and Society in Middletown. The Rev. Mr. Selden, of Middle-Haddam, made the introductory Prayer; the Rev. Dr. Chapin preached the sermon from Jer. xlvi. 10. *Cursed be he that doeth the work of the Lord deceitfully.* Rev. Dr. Lyman made the Consecrating Prayer; Rev. Mr. Hotchkiss delivered the charge; Rev. C. A. Goodrich expressed the fellowship of the Churches; and the Rev. Mr. Smith made the concluding prayer. The exercises were solemn and affecting.

Dec. 1st. The Rev. ISAAC LEWIS, was installed as pastor of the Church and congregation in Greenwich, Connecticut. The minutes of the consocation were read by the Rev. Mr. Bonny, of Canaan; introductory prayer by Rev. Mr. Hewit, of Fairfield; Sermon by Rev. Dr. Lewis, of Greenwich; consecrating prayer by Rev. Mr. Buffet, of Stanwich; charge to the pastor by Rev. Dr. Ripley, of Greens Farms; the right hand of fellowship by the Rev. Mr. Fisher, of Middlesex; the charge to the church and congregation by the Rev. Mr. Smith, of Stamford; and the concluding prayer by Rev. Mr. Haight, of Wilton. The whole of the exercises, were peculiarly solemn, interesting and impressive. The interest excited on the occasion, was no doubt greatly increased by the unusual and affecting circumstance of a father, in the decline of life, voluntarily resigning the charge of a kind and affectionate people, and of aiding, at the request of that people in committing the charge to his son.

It affords us much pleasure to notice, that in consequence of the statement published in our two last numbers respecting Mr. Hyde and the Seneca Indians, two kind Samaritans in this city, were moved to make a collection on Monday morning of \$22, which was freely given by a few individuals, we trust in Christian love; and is on its way to Mr. Hyde. “Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

#### ERRATA.

In the monthly receipts of the Treasurer of the Education Society, in our last, p. 431, for, “From trustees of Hob's donation, &c.” read, From trustees of Hale's donation, by Hon. Sylvester Gilbert. Also—From Female Cent Society, “Torrington,” read Farmington.

#### RELIGIOUS INTELLIGENCER,

PUBLISHED EVERY SATURDAY

By NATHAN WHITING,  
NEW-HAVEN.

Price Three dollars a year.